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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize! Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The *Herald of Health*, which should be an authority on the subject, says: "So far as length of life is concerned, the Shakers seem to outdo the rest of mankind. Their freedom from excessive care, their simple diet and natural habits, the healthful localities in which they live, all favor length of days."

This is the best passage we have been able to discover in Dr. Hitchcock's book on Socialism: "Christianity steps in as the champion of labor, demanding that in times of ordinary prosperity workmen shall not, like oxen, get barely enough to keep them in good working condition. It is due the manhood of the humblest workman that, with good economic and moral habits, he shall ordinarily have a margin to live upon, lying down at night with something in store for another day." But it will strike many that a Doctor of Divinity ought to be able to offer to the workman, on behalf of Christianity, far more than this.

The last number of the *Coöperative News* contains a letter from an early disciple of Robert Owen, now living in Pawtucket, R. I., addressed to our esteemed English contributor, E. T. Craig, from which we extract this passage: "O, it is very refreshing to look back and think of the happy hours we spent at our Coöperative Sunday-School, and at the institution erected by J. Smith, in Great George-street, Salford. How I would like to see another band of brothers and sisters with equal enthusiasm. Another Robert Owen and staff of missionaries are wanted to-day. The world, in all its past history, never presented such an aspect as it exhibits to-day. Wealth in vast abundance on one hand, starvation and distress on the other. The means exist for producing everything necessary for comfort and luxury; yet here even, in America, thousands are forced to go on tramp, to ask for leave to toil for a morsel of food, and everything in abundance around them."

From *Progress*: "If the six millions of soldiers perpetually under arms in Europe were turned into the cornfields for the next five years, all Europe would be rich. Production of the necessities of life would become so abundant, and all the means of existence so cheap, that pauperism would disappear, and with it most of the crime, which is the natural offspring of poverty. As the workingman becomes more and more intelligent, these galling facts are making him restless, if not revolutionary. Giving men education enables them to reason, to perceive the logical relations of cause and effect, to discover social wrongs, and to rebel against oppression, which is more the result of ignorance than of malevolence on the part of the ruling classes. Even the bayonet of the soldier is beginning to think, and to weigh the word of command while reluctantly obeying it. All men are naturally willing to toil to support themselves and their families, but not to maintain in luxurious idleness four-fifths of the community. The old Scripture mandate seems just now to be reviving all over the civilized world: 'He that will not work neither shall he eat;' while the wise example of the honey-bee is not lost upon the thoughtful."

The question of Communism has got into the lyceums of Massachusetts, and may have a run there, for aught we know, like temperance and anti-slavery. We take this passage from a published account of a debate on the resolution "Communism is contrary to human nature:"

"Mr. Burke opened in the affirmative, stating that he had no knowledge of what was called Paris Communism, but referred to the Communism taught in the New Testament, and practiced by the first settlers at Plymouth and afterwards at Brook Farm near Boston, about 35 years ago. This was the Communism of the early Christians, and has appeared among good men of all ages, but it has always failed because it is contrary to human nature. In the future it may be that Communism, or the bearing of one another's burdens, will be the universal system and the full realization of practical Christianity. Mr. Felt in the negative claimed that the admission that Communism might be successful in the future was a concession of the whole point. It was tantamount to saying that human nature is gradually adapting itself to the best forms of Communism. He illustrated two kinds of Communism, by the tramp and the assessor. The assessor is a Communistic officer who decides how much we shall pay each year for common or Communistic purposes. He said that it was not true that Communism had always failed, and instanced the success of the Shakers, Rappites and Oneida Community."

The *Orange Journal* of New Jersey has in a recent issue a well considered article on Socialism, which thus concludes:

"But while we do not sit up o' nights in dread of a Socialistic revolution, we do recognize the need of a calm discussion of the whole subject. That there is in Socialism a

measure of truth that the world should heed, and which a blind conservatism is unwilling to acknowledge, we have not the doubt. The truth we should try to discover and be ready to honor when found. That a day is coming when the law of Christ as embodied in the Golden Rule will be applied to the interests and relations of men as it has not been hitherto, and when Capital and Labor, Strength and Weakness, Wealth and Poverty, will come under the dominion of the law of Love instead of the law of selfishness, we entertain no doubt. Let those who think the world is growing worse and is soon to be destroyed say what they will, there is 'a better time coming.' The patience of God is not exhausted, nor is he driven to the necessity of making an end of this old world by a conflagration.

'Take heart!—the waster builds again—

A charmed life old Goodness hath;

'The tares may perish, but the grain

Is not for death.

'God works in all things; all obey

His first propulsion from the night:

Ho, wake and watch!—the world is gray

With morning light!"

Harry E. Sharpe of Houston, Texas, whose scheme of colonization has already been presented to the readers of the SOCIALIST, is soon to enter the field as a lecturer and organizer of Coöperative Colonies. He says:

"Orators and statesmen have stated that the working-classes should move on to the public lands, where they could acquire an independence. But as yet no one has proposed a plan for taking these people to the lands. There are now in enforced idleness many hundred thousands of strong, skillful, willing people, who, in that condition, are a burden on the nation and a menace to society. To tell these people to move on to the public lands is to mock them. Between them and the lands lie a thousand miles—an unpassable gulf to them who have not even the means of clothing and feeding themselves where they are. I have for the past year hoped to see some one more gifted than myself take this work in hand, but the time for action has arrived, and as yet no one has entered the field. To this mission I have determined to devote myself. I have matured my plans, and shall start soon to lecture and organize the working-classes, with a view to settling them in Coöperative Colonies in Texas. To deplete the wage-class sufficiently, we must have migration on an enormous scale. We must have another exodus. Great as the task appears, I have faith in its practicability. The work must be made what Elihu Burritt calls 'a business-paying philanthropy.' In the four years during which I have been preparing for this movement I have visited and studied the advantages of nearly every State in the union; not one, in my estimation, equals Texas for the purpose."

Persons desiring further information concerning this scheme can address Mr. Sharpe as above.

THE BOSTON SOCIAL SCIENCE CLUB.

Boston, Jan. 1, 1879.

This Club, which for substantial reasons has adopted the name first proposed for it, has commenced its weekly meetings. The first evening was occupied by Dr. Merton, in giving some account of the wonderful character of the Jewish nation, religiously and otherwise, and an endeavor to show the promise held out, by reason of its character and tendencies, of its becoming the leading nation in the great social reorganization of the civilized world.

The second evening the club listened to an address by Charles W. Felt, of Northboro, Mass., on "The Shakers and their Offspring," in which he suggested that the Mormons, the Oneida Communists and other religious Communities were possibly the offshoots or descendants of the ideas first promulgated by the Shakers. A Shaker brother and sister were present, and added much to the interest of the discussion that followed.

On Friday Evening last we were treated to a paper by Mrs. Hope Whipple, upon "Social Evolution," in which she traced the tendencies of civilization toward the Unitary Household and Home, and gave a most comprehensive, interesting and encouraging view of what THE SOCIALIST calls the "communistic" approaches in various directions of modern invention and progress. This address ought to be read in every town and city in the land, and would exert a powerful influence in awakening thought in the direction of coöperation in House, in Store, and in the Church.

Next Friday we shall be addressed by W. Godwin Moody, author of the pamphlet "Displacement of Labor by Improvement in Machinery." His subject is "The Immediate Causes of the Present Industrial Dis-

trepreneur." Following each paper an opportunity for questioning and discussion is given, which often proves the most valuable if not most interesting part of the session. We are convinced by our experience that such meetings as we are holding are of great value, and constitute as useful a work as we can carry on in present society.

More and more, it seems to me, the people are asking for the word to be spoken to show them the way toward a better state of things. Clearly we can see what that word is, and how magical is its transforming power; and that word is "Christianity," which in the Church is *Unity*, in the State, *Justice*, in business and Home, *Co-operation*. With proper exertion we may all help to introduce it, in some one or more of its myriad forms, into the life of Home, of Village, or of Nation.

C. H. CODMAN.

MILLIONAIRES.

Those who accumulate colossal fortunes, and cling to them till they make their exit from this world, little dream of the troubles, lawsuits and bad blood that their descendants and legatees will stir up in their eagerness to share the spoils. In a number of cases that have come to our knowledge, where the living quarreled over the estates of the dead, it would have been to the honor of humanity had the rich men died poor, leaving only an honorable name to their surviving relatives. Commodore Vanderbilt and A. T. Stewart were quite as unfortunate in the disposal of their vast accumulations as they were fortunate in amassing them. What a mortifying spectacle the children of the former are presenting to the gaze of the civilized world! Had the Commodore bequeathed all his wealth to charitable institutions, or to "Uncle Sam" to apply on the national debt, and died in moderate circumstances, he would have been forever remembered for his liberality, and his children would not have been worse off than they are, quarreling over his millions and exposing each other's iniquities and follies. And A. T. Stewart has been scarcely less unfortunate than his peer in the disposal and investment of his vast accumulations. The rich man verily thought, we suppose, that he could so arrange things with regard to his property and business that A. T. Stewart dead could manage affairs by the help of a lawyer about as well as A. T. Stewart living. But alas! that marble monument of his generosity, by which he hoped to live in the hearts of the poor working-women, proved a failure; and then the commandment concerning his bones—if he gave any—was another failure. But the point we are driving at is this: millionaires as a class in society are signs, not of a healthy growth, but of an abnormal, unhealthy condition of the body social; for the more evenly wealth is distributed, other things being equal, the healthier and happier will be society as a whole.

G. C.

PRIVATE vs. PUBLIC ENTERPRISE.

From our earliest recollection the public journals have had their strictures upon the shortcomings of the public servants. There is justice and truth for their foundation, even when taken with grains of allowance on account of partisan and personal interests; for it is a notorious fact that the servants of the public are slow-moving, even when not corrupt, and that when they perform a duty as faithfully as men do acting for themselves, it is often at a greater outlay of capital and labor. Official characters through all history, with the exception of the few divinely elected and inspired, have been of about the same genus: if their unfaithfulness has not always been the same in degree, it has been of the same kind.

To our mind the whole trouble lies in the impossibility of uniting the public and private interest in the same person, except on totally different conditions from those which society now furnishes. What rational ground is there for expecting that any number of men taken from a body intensely selfish, and of course having their own ends to subserve in all that they do, will, or can even, faithfully perform a public duty for any great length of time? A strange compound certainly:—a man wholly for himself and wholly for the public. The one interest is likely to extinguish the other: and history shows which has generally been the extinguisher—it has been the personal interest.

In the light of history all the attempts to improve and lubricate the present machinery of society, so that the interests of the whole shall be properly cared for, appear as absurd as the attempts at the solution of the quadrature of the circle, or to set going a self-sustaining perpetual motion. At the present time many are in favor of substituting private for governmental enterprise. But this looks like an abandonment of the idea

that there are certain general interests which cannot be properly cared for without the aid of men acting in a public capacity. How ten thousand different interests and schemes are to be carried on without clashings and cross movements, and are to bring about that state of perfect harmony and justice which all true men desire, history has not informed us, neither do modern schemers offer anything at all adequate to that end. Instead of trying to untie that Gordian knot—perfect harmony and justice springing from every person seeking his own—we prefer to cut the knot at once, *i. e.*, abolish all private interests, and make the public interest major—thus making all men public characters.

And this must be done; the private interest must be extinguished by the public interest before men can reasonably expect much happiness for the world. However wide the chasm between selfishness and the public spirit may be in the human breast, yet we do know that it can be passed. We ask that man who says that the public interest can never swallow up private interest, What is your faith in Christianity worth, and upon what do you base your hopes of harmony in heaven? For our part, we see happiness and freedom in store for all who transfer themselves from private to public service.

REVIEW NOTES.

PROBATE CONFISCATION; by Mrs. J. W. Stow. 12 mo, pp. 381.

From the fragments of narrative which appear here and there in the work before us we glean that the author is the widow of J. W. Stow, a somewhat prominent citizen of San Francisco, who died while his wife was absent in Europe. Mr. Stow was supposed to be wealthy; but, as in many similar instances, had been tempted into speculation, and had incurred debts which, after his death, required nearly or quite all his property to satisfy. Mrs. Stow, it seems, had a separate property of her own, valued at twenty-five to thirty thousand dollars, which could not be touched by her husband's creditors, though unfortunately it was mixed up with his estate. On learning of the death of Mr. Stow, his widow returned from Europe, and attempted to take possession of her husband's property, but was prevented from doing so by the prior claim of the creditors. The judge, however, allowed her one hundred dollars per month out of the estate, for a year, which she says, was not sufficient for her to live on. The refusal of the courts to deliver up the husband's property to the widow, greatly exasperated her. But an analysis of her grievances, as narrated by herself, shows that her husband, and not the law, was at fault. It would have been a very easy and simple matter for Mr. Stow, before involving himself in debt, to have settled upon his wife property to any amount within his means, in such a way that Mrs. Stow would have had the absolute control of it, whether her husband lived or died. That Mr. Stow did not have the precaution to make an arrangement of this kind, before embarking in speculation, was not the fault of the law, which certainly afforded him every facility for doing so.

The special grievance of which Mrs. Stow complains, when sifted closely, seems to be, that the laws of California would not deliver the property of Mr. Stow into her hands, instead of those of his creditors; and to correct this, in subsequent cases, she proposes a change in the probate laws, by means of which, on the death of either husband or wife, the control of the entire "community property," meaning by this, as we suppose, the earnings of both husband and wife after marriage, shall be vested in the survivor without administration, and without allowing either party to alter this disposition of the matter by will. We are far from certain that a law which would allow every widow to assume the character of a business and financial manager would be a benefit to all interested parties. The laws regarding the administration of the estates of deceased persons are enacted largely with the view of protecting the interests of the children, by placing the property in the hands of judicious persons till the heirs shall arrive at such an age as to render them competent to manage their own estates. That the result in the great majority of cases is such as to insure to the minor heir the preservation of his property, and its safe delivery to him when he has reached the proper age, is abundantly shown by the probate records in any locality. That the power thus given to executors and administrators can be abused is also beyond question; but as most good things are liable to perversion, this is not an absolutely conclusive argument against the system. The radical objection to a law making every widow an administrator of her deceased husband's estate is, that, as women are educated to-day, not one woman in ten is fit

for an administrator; their habits and mode of life being such as to disqualify them for business responsibility. Whereupon the law interferes, as the protector of the children, and appoints a judicious man to watch over their interests, take charge of their property, and render an account of his doings to the proper authorities. That this method of procedure may work injustice in some cases, we do not pretend to deny; but we fail to see that it is not, on the whole, less objectionable than any substitute which has yet been proposed.

And after all, our private thought is that the wrongs of woman never will be righted by any possible adjustment of the laws of marriage and inheritance. She will have to appeal to the powers and provisions of that kingdom in which there is no marriage to complicate individual rights, and which promises and insures that every woman, as well as every man, "shall be rewarded according to her works."

Religio-Philosophical Journal's Series of Biographical Sketches of Prominent Spiritualists. Number One. pp. 61. 25 cts. Chicago: Religio-Philosophical Publishing House. 1879.

This pamphlet contains sketches of Samuel Watson, D. D.; Robert Hare; Hudson Tuttle; Giles B. Stebbins; Mrs. Francis Green McDougall; Jas. G. Clarke; Rev. John Pierpont; J. M. Peebles, M. D.; Wm. E. Coleman; E. D. Babbitt; A. J. Davis; J. R. Buchanan, M. D. These names will be recognized as among the best to be found in the history of American Spiritualism, and the Religio-Philosophical Publishing Company will receive thanks for offering to the public in this cheap form their succinct biographies. The "sketches"—mainly prepared by Hudson Tuttle—include what the average reader will care to know concerning the persons *biographed*, viz., their birth, education, profession, the steps by which they were convinced of the truths of Spiritualism, and what they have done as workers in the Spiritualistic field.

DISTINGUISHED JEWS.

REPRESENTATIVES OF THE CHOSEN PEOPLE IN MANY FIELDS OF ACTIVITY.

The latest claim made on behalf of the Jews is that Wilhelmj is of their race. This makes four of the best violin players of the world—some will say the very best—descendants of Abraham, viz., Vieuxtemps, Wieniawski, Joachim, and Wilhelmj. Three of these have played to American audiences, and the fourth Joachim, has become known to those who had not heard of him before through having had the degree of doctor of music conferred upon him recently, with much ceremony, by the University of Oxford. To the Jewish race belongs also Lichtenberg, the youthful and promising violin player, whom Theodore Thomas introduced to public notice last season. Rubinstein, the Russian pianist and composer, Goldmark, the composer of "Sakuntala" and other works of the highest rank, are Jews, and so are Strauss and Offenbach.

Luca is a Polish Jewess, and Patti is also claimed as one of the race. This is certainly a pretty good showing for the chosen people, whose numbers in Europe and America do not exceed one in a hundred as compared with the other populations.

All of the American operatic managers—Strakosch, Grau, and Maretzek—are of Hebrew origin, Maretzek's name having been Meyer Itzig; and Dr. Leopold Damrosch and Carlberg, the successor of Theodore Thomas, are marshaled in the same host.

It is interesting to note what a part the Jews have been playing in other fields. The best sculptor in Russia, if not the only one of any consequence, was an ignorant boy, and is the son of Polish Jews. He is pronounced a true genius, and is the pride of Russian art.

The first actress of France is Sarah Bernhardt, a Jewess, like Rachel, her great predecessor, and like Janauschek and Modjeska, two of the most admired players of our day. Gambetta, the preserver of the French republic; Lasker, the leader of the liberals in the German parliament, and their best orator, and Beaconsfield the prime minister of England, were born of Jewish parents, and Castelar, the eloquent Spanish statesman, is said to be of Jewish descent. Cremieux, the leading lawyer of France, and now, or lately, minister of justice; Judah P. Benjamin, formerly one of the leaders of the southern confederacy and now pronounced by Prof. Dwight the foremost lawyer of England, and Sir George Jessel, one of the most eminent of English judges, were born and reared as Jews. Many of the most influential journalists of Germany and some of its first scholars belong to the long proscribed race, and it is Jews who practically control the newspaper press, not only of Vienna, but also of Rome, where until within a few years the Ghetto still existed.

Among the noteworthy men of America few are to be counted of the Hebrew origin, although they appear creditably in all departments of activity; but this is not strange in view of the fact that with the exception of the small body known as Portuguese Jews, all of the race that are of mature

years are immigrants from the continent of Europe, and are unable to use English as a native language. Nevertheless, Wisconsin has had a Jewish governor, and the federal senate had an able Jewish member in Judah P. Benjamin.

Whether the opinion that the Jews have shown themselves eminently gifted as a race be correct or not, it certainly cannot be denied that they have contributed their quota to the famous personages of the present day.—*Chicago Times*.

[We do not "pin our faith" to any of the old prophecies now going the rounds of the newspapers; but the fact that a number of them culminate in the near future makes their publication at the present time appropriate; and we, therefore, present below a fuller exposition of the prophecy of Abby Marsh written in 1787 and very briefly referred to in our number for Dec. 26th.]

OUR DESTINY FORETOLD A CENTURY AGO.

[From the New York Star.]

The family of Dr. Marsh, in Albany Avenue, Brooklyn, have in their possession a remarkable old document, which has been preserved with great care ever since the father of the present head of the family came to reside in that city. The paper is a dilapidated bit of parchment containing written verses on both sides, but the ink has become so faded that careful study is required to decipher the words. Around the edges a rude attempt at binding has resulted in making the parchment more fragmentary than before. Several years ago a copy of the verses was made, which is still in good condition, and is shown to the friends of the family. The verses contain a prophecy, and were written by Mrs. Abby Marsh in the year 1787, at her home in Sherbrook, Canada. Her immediate descendants claimed that Mrs. Marsh was possessed of extraordinary powers of foresight, and instanced an occasion when she awoke from a dream in time to save the life of a child. Like all other prophetic effusions, however, it received but little attention until several of its assertions had become things of the past, and public attention was called to their apparent fulfillment. Fragmentary portions of the rhyme which Mrs. Marsh called "Columbia's Destiny," found their way into the Canadian newspapers, some of the extracts being now in the possession of Dr. Marsh.

A reporter obtained permission to copy the old document for the benefit of the readers of the *Star*, and they are herewith given, together with the explanation which a reference to the history of the last century suggests. Thus it runs:

Columbia, home of liberty,
Shall not twenty rulers see
Ere there shall be battle smoke,
And in waves of peril tost,
The ancient order shall be deemed lost.

It is a significant fact, when taken in this connection, that R. B. Hayes is the nineteenth ruler of the United States, as will be seen by the order in which the Presidents succeeded each other:

- | | |
|-----------------|---------------|
| 1. Washington. | 11. Polk. |
| 2. J. Adams. | 12. Taylor. |
| 3. Jefferson. | 13. Fillmore. |
| 4. Madison. | 14. Pierce. |
| 5. Monroe. | 15. Buchanan. |
| 6. J. Q. Adams. | 16. Lincoln. |
| 7. Jackson. | 17. Johnson. |
| 8. Van Buren. | 18. Grant. |
| 9. Harrison. | 19. Hayes. |
| 10. Tyler. | |

The strange chronicler continues:

The first shall, to the second be,
If the Fates tell truth as even he;
Where sits the sire shall sit the son:
But not the son's son:
And ere the son shall ruler be
One place shall send three;
Three with one shall make her four (4)
And there shall be no more.

Reference is undoubtedly made to Gen. Washington's proverbial truth-telling, in the second line, and to the succession of John Quincy Adams to the place of his father in the third. "But not his son's son" seems to point to Mr. Charles Francis Adams, who has universally failed in his aspirations to become President. Between the Adamases did come three from "one place" (Virginia) who, with the accidental John Tyler, made the fourth; nor has the "Mother of Presidents" since borne a son distinguished by even a nomination to the chief magistracy. The prophecy proceeds:

The first sprung from these fecund loins
In death his predecessors joins;
Who beneath his son shall pass
And in a house that different was.
The next one shall have peace and war;
The third shall brook no kingly star;
When the quarter century's run
Where sat the sire shall sit his son.

It is difficult to interpret a portion of this extract. Jefferson and John Adams, it is well known died on the fourth day of July, 1826, their simultaneous death forming one of the most remarkable coincidences in history; but the meaning of the clause, "And in a house that different was," is rather vague. The venerable ex-President died on the floor of the Capitol, but the latter building was part of the original one erected at the seat of Government. Mr. Madison's Administration witnessed both the war with England and the period of peace and prosperity which followed it, while the quarter century, reckoned from 1800, saw the inaugural ceremonies of the younger Adams.

Here several lines in the paper are so obliterated or defaced that they are unreadable.

Then comes one who should have been before;
A soldier who shall not have any war.

"Old Hickory's" record seems to bear this out, especially the last line. The vigorous manner in which he "sat down" upon the nullifiers of that day "deferred,"

so Mr. Bancroft says, "the approaching civil war for many years." The prophecy continues:

- (1) 2) After the fox the lion shall
Be lordly ruler over all;
But death shall in the mansion wield
Sword surer than in the tented field.
- (3) After him there comes anon
One who had friends, but shall have none.
- (4) The hickory shall sprout again—
A soldier come from battle-plain,
But shall not long remain;
Nor shall his heir bear sway again.
- (5) Then a youth shall follow, who
All shall know though none knew.

Taken in their successive order, the above lines ought to apply first, to Martin Van Buren (he would be called a fox): second, to Gen. Harrison, who died almost immediately after his inauguration; third, to Tyler, whose conduct caused a rupture in his party; fourth to Polk, who was popularly known as Young Hickory (see Benton's thirty years in the Senate, 1, p. 347); and fifth to Franklin Pierce, the youngest up to that time, and whose selection was a surprise to everybody.

While the next [probably Buchanan] do bear the rule
To-morrow's sage is this day's fool.
There shall be trouble manifest,
North and south, east and west;
The strong man shall the weak befriend,
But it shall not be the end;
Under the next [Lincoln] shall widows mourn,
Thousands be slain, but millions born;
Death, in the strife, shall pass him by,
But when peace cometh, he shall die.
A soldier after him shall be,
Who shall see his century.

The hero of Appomattox is here undoubtedly referred to, and the centennial celebration at Philadelphia. But the most remarkable part of this prophecy is the following:

Rule afterward shall be got
By the one whose it was not;
Men shall roar and rave,
But he shall have who should not have.
When the tide of storm is o'er,
Four shall make six and not four.
He who was shall be no more,
And all that's past not make a score.

This will seem almost incredible to many, but it is proved beyond doubt that the lines were in existence, and in one instance published, before Grant left the Executive chair. Mr. Hayes is the nineteenth President. There has been battle "smoke" enough in a political sense. Then as to frauds, can the last two lines by any possibility refer to the sage of Gramercy park, and the systematic dispatching he has received at the hands of the *Tribune*?

But Columbia shall again
Rise and fairer be than then;
Brother shall with brother speak
Whom he hath not seen a week.
Letters shall go, 'neath the deep;
Likewise over the mountain steep.
Men shall speak to brazen ears,
That shall be mouths in after years.
Words spoken shall be sent through post,
So no cable can be lost.
The drop of water shall have then
The force of many thousand men.

It does not take a very fanciful imagination to draw from the above a clear indication of Prof. Edison's numerous wonders of invention. The alleged motor of Mr. Keely, the Philadelphia machine, claims to utilize "the drop of water" with pressure thus obtained.

Much of the next passage is senseless, and clearly written in imitation of the old weirds. Whether the rain falling "as men ordain" might not be taken for the modern weather predictions is a question for the individual reader to pass upon.

Ghosts shall guide the plow, and rain
And snow shall fall as men ordain;
The commonest of stone or stick
Others shall be than long, broad, thick.
Here and in a foreign clime
Men shall be at the same time.
Bread you shall from ashes bake,
Ice they shall to diamonds make,
And the salt seas their thirst shall slake.

The conclusion, which looks very much like the time when "two Sundays meet," or "to-morrow came never," runs as follows:

All these things shall happen when?
They shall happen not before
Six years shall be reckoned four.
Thirteen shall be thirty-nine:
This shall be the certain sign;
Nine and nine the reversing take
(Eight and one the nine shall make.)
When ninety-two are eight and one,
All these marvels shall be done.

A singular explanation of this apparently meaningless riddle has been suggested by a mathematician named Townsend. "When ninety-two are eighty-one." Washington took his seat as President in 1789; add ninety-two and you have eighty-one (1881). This 1881 is also made up of ones and eights, forming nines in reversed order. The "thirteen" may be taken as alluding to the original number of States, which the rhymist (remember that she is stated to have written in 1787, not in 1812 or 1813) would have in her mind. The number is now thirty-eight, needing only one more to make thirty-nine. The recent introduction of a bill into Congress proposing a constitutional amendment to extend the term of the Executive to six years, may cover the line,

Six years shall be reckoned four.

Mr. Marsh considers the document as genuine, and is able to produce a copy of the Green Mountain (Vermont) *Chronicle*, published in 1813, which contains an almost verbatim copy.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to dis-

tribute; willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—*Paul*.

SPIRITUALISTIC NOTES.

The Boston *Sunday Herald* states, on the authority of one of its writers who carefully inquired into the matter, that President Lincoln attended *séances*, and that the emancipation proclamation was advised by spirits.

Capt. R. F. Burton, the celebrated traveler, and Honorary Member of the British National Association of Spiritualists, recently read an elaborate and interesting paper before that Association, on "Spiritualism in Eastern Lands."

W. H. Harrison, editor of the London *Spiritualist*, says that "perhaps nothing would be more beneficial to Spiritualists in London at the present time than a series of Sunday morning services and ministrations, of sufficiently good quality to bring together those Spiritualists who now attend other places of worship."

"That the dead are seen no more I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth."—*Dr. Johnson*.

Spirits speaking through W. J. Colville, the trance medium, say: "Among a race of men yet to be born on earth there will be no death. The physical body will gradually become more and more spiritualized, until men's ears will be able at all times to hear the Lord 'walking in his garden,' the world, in the 'cool of the day.' Death, as we understand the word, will be no more."

Mr. William Crookes has read before the Royal Society, London, a paper on recent discoveries of his, which he says "reveal to physical science a new world—a world where matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line." This fourth condition of matter is called ultra-gaseous, the other conditions being solid, liquid and gaseous. Mr. Crookes has also recently been elected to the Council of the Royal Society.

A case of healing by prayer is reported from Vermont, the patient being a Mrs. Davis, of Brattleboro. Mrs. Davis gives the following account of her case: "After suffering for eighteen months from prostration by nervousness, occasioned by complication of several diseases in the head, spine, heart and stomach, and not having been dressed during that time, and believing that all had been done that could be done, I began to inquire what I must do for relief. I saw clearly that if God did not send relief immediately I must perish. On opening my Bible, which was lying on my bed, I read, 'If ye shall ask anything in my name, I will do it.' I immediately asked to be raised from the bed of sickness and languishing where I had lain so long. Seven days I prayed for the blessing, setting aside all medicine. I continued in a believing and expectant manner until near the close of the week without any answer to my prayer. Before I closed my eyes to sleep on Saturday night, November 30, I asked that the blessing I so earnestly desired might come in any way, still I pleaded that it might come while I slept, and that I might be able to rise and dress myself and meet my physician at the door when he came. I then fell asleep and slept soundly until 4 o'clock; then I awoke. I was perfectly well! the pain and soreness from which I was suffering when I fell asleep was gone! I made no unusual stir, and at the regular hour for rising I arose and dressed and told my family that I was well. I walked all around and met my physician when he came. As it was Sunday morning (December 1) I sent a note to my pastor saying I was well, and requesting him to give thanks in the presence of the congregation for what had been done for me."

THE SWEDISH ARCTIC EXPEDITION.

The northeast passage expedition in the Vega, under Prof. Nordenfjöld, reached the mouth of the Lena in the latter part of August, and we may every day expect news of its safe arrival at Yokohama. Meantime, Mr. Oscar Dickson of Gottenburg, the generous supporter of the expedition, has published a letter from Prof. Nordenfjöld, giving some of the results obtained in the Novaya Zemlya region. While detained at Yugor Strat, to the south of Novaya Zemlya, a visit was paid to the Samoeide village of Chabarova. Dr. Stuxberg collected many specimens of the fauna of the Strait, including some remarkably large cilicious sponges. Many specimens of various kinds of fish were bought from the natives. Dr. Kjellman collected numerous specimens of the flora of the region, and directed his attention specially to the morphology and development of the phanerogamous plants of the arctic regions, a subject hitherto little studied. Lieut. Nordqvist devoted attention to insects, while Dr. Almqvist examined the Samoeides with regard to their sense of color, and found it normally developed in them. Prof. Nordenfjöld bought some costumes, utensils, etc., from the Samoeides, and, after some difficulty, succeeded in obtaining specimens of their "gods." They at first evaded his inquiries, but at last an old Sa-

moeide woman consented to show him some. She drew them from a bag, where they were packed with much care in reindeer skins. Prof. Nordenkjöld at last succeeded in persuading the old woman to sell him several idols at the price of seven roubles. Each of them had a different purpose and aspect. One, for example, was composed of a stone, which fine rags transformed into a kind of a doll; another was a marionette, with a plate of copper for a face; a third was in fur, adorned with earrings and pearls. In general, these objects of veneration and adoration of the Samoeides resemble the rude rag dolls of children who are unable to obtain anything better. Chabarova is inhabited in summer by nine Russians, who in spring come from Poustosersk, where are their wives and children. They depart in autumn. During their sojourn these Russians carry on a barter traffic with the Samoeides and engage in fishing and in rearing reindeer. The Russians inhabit little wooden cabins, low and covered with turf, while the indigines have tents of reindeer skin, similar in form to those of the Lapps. The Russians have formed a company to fish the white dolphin, two out of the twenty-two shares of the company being reserved for St. Nicholas, to secure his blessing. In spite of this, their enterprise has not been very successful. Dr. Nordenkjöld, guided by one of the Russians, visited one of the sacrificial altars of the Samoeides, who, although baptized Christians, retain many of their old heathen customs.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 9, 1879.

Subscribers to the "Socialistic Union" will please add to their list of members the following:

Elizur M. Leonard, Oberlin, Ohio.

HERE is a paragraph from the *Harbinger* of thirty-two years ago, which well expresses our aims in publishing the AMERICAN SOCIALIST:

"We seek only to conduct Humanity forward upon the career in which for these thousands of years it has been preparing to move. We aim only to open a true field to the energies which have failed again and again, for want of their natural sphere of action: to urge and guide Man into a sphere of life which shall be worthy of his immortal nature, and shall answer the undying aspirations of his soul. We seek, and that not blindly, a society which shall deserve the name of human; a society of exact justice, of true equality, and of genuine kindness; a society in which poverty, oppression, and misery shall be known only as the results of the former unfortunate condition called Civilization; a society of universal harmony and peace, in which the regenerate nature of Man will appear in all the dignity and beauty of which it is capable, and in which religion will be indeed *religion*, a divine bond of unity between Man and God. Who would not reckon himself happy to labor for such an end?"

RADICAL CONSERVATISM.

The *Yates County Chronicle* has this unsought commendation of the AMERICAN SOCIALIST and its methods:

"Considering the popular style of treating the subject of Socialism, one would naturally expect that a paper advocating Socialism would be a most revolutionary and dangerous affair. But the AMERICAN SOCIALIST does not seem to be a torpedo of that sort. On the other hand, its whole aim seems to be to teach people patience and forbearance, and above all the art of agreement, so that more and more coöperation shall be possible among men. Instead of violence and sudden disruption of existing usages and institutions, it advises change in the most careful and law-abiding manner, as people may become prepared by higher qualities of mind and heart to be assimilated to more harmonious social relations. Such Socialism is certainly not of the quality which the press of our day is so free to denounce. The paper is published weekly by the Oneida Community, but is in no sense an organ of that society. It aims to be an exponent of Socialistic views of all kinds. It is conducted with admirable ability, and is furnished for two dollars a year."

The *Chronicle* evinces a just appreciation of our spirit and aims. We recall no words of approval uttered by the press which were more discriminating. Our entire purpose, as the *Chronicle* intimates, is to favor the growth of elements that will make more complete coöperation among men possible, while discouraging all violent changes in society. Those who demand that "every wrong shall be righted" immediately have not always understood our policy and measures, especially in view of our well-known radical views respecting the future of society. But if in looking forward we are radicals, in looking to the past and the present we are conservatives. All progress, to our mind, is and must forever be a unit, and the result of growth and development. We are evolutionists in believing that a relation of mutual interdependence must ever exist between the external conditions of society and its inner life, and hence that it is worse than futile to attempt to force mankind into environments for which they are wholly unprepared. We, therefore, do not sympathize nor coöperate with those who would

reörganize the world in a single decade, by compelling the acceptance of new laws and institutions, founded on justice and the golden rule though they be. Violent crosses in the animal and vegetable kingdoms are known to be infertile; they are not less so in the social kingdom. The world's progress from savagery to civilization has been of a character requiring great patience and long periods of time. That its future progress will be more rapid we have many reasons for believing, as new and more powerful agencies are now aiding it, but that the changes effected will be violent and destructive we do not believe. We therefore claim to be the truest conservatives in our advocacy of Socialism, for, as the *Chronicle* says, we urge changes in existing usages and institutions only "as people become prepared by higher qualities of mind and heart to be assimilated to more harmonious social relations."

PRIME ELEMENTS OF SOCIALISM.

The thinkers, writers and speakers are taking hold of the subject of Socialism in right earnest. Ministers and Professors, Doctors of Divinity and ex-Presidents of Colleges, Editors, contributors to the popular monthlies and ponderous quarterlies, all vie with one another in their endeavors to treat the subject profoundly. This is a great point gained; it shows conclusively that the question has assumed such importance in the public mind that it cannot longer be safely ignored; that the time has come for thorough-going discussion. We welcome this, and promise to do our part in helping it on. But we give notice to our friends of the other side that the discussion must be conducted with entire fairness. Nothing will be gained by raising false issues or closing our eyes to facts. And intentionally or otherwise both of these things are evidently being done by those who are undertaking to set the world right on the subject of Socialism. For example:

The entire effort to bring Socialism and especially Communism into disgrace, on account of the excesses committed by the Parisian Communists at the end of the Franco-German war, is unwarranted and misleading. The same sort of confusion would condemn all free government, all liberty, and even religion itself. But happily the big writers are correcting one another on this point.

The effort to fasten upon Socialism the stigma of infidelity is equally unjustified by facts, and must prove equally futile in the end. The same charge a hundred years ago was made against Republicanism and with as good reason, and that in face of the fact that the most liberty-loving people in the world—the people of New England—were also the most religious. The Socialists of Germany, in their reaction against the claims of Church and State, may be inclined toward skepticism; but Socialism includes many bodies who are extremely religious, and it is wholly unjust to call Socialists infidels, as some public teachers have done. As a body they have not set their faces against the Bible nor against Christianity.

The attempt to fasten upon Socialism the opprobrium which exists in the public mind respecting certain abnormal social and religious systems like polygamy and free-love, though perhaps more plausible than the others, is none the less unwarranted, and is precisely of the same character as the attempt of the infidels to make religion responsible for all the fanaticisms that have taken its name.

Of a similar character are the arguments against the present system of Communism drawn from the experience of men in early times, as the various orders of monks that have flourished in different ages and countries, the Essenes of Palestine, the Therapeutæ of Egypt, etc., etc. They illustrate the inextinguishable tendency of mankind toward some form of close association; but their failures and their successes, their crudities and their perfections, are otherwise of little import. The same may be said of the Village Community and patriarchal systems that have prevailed for long periods in many parts of Europe and Asia. Highly valuable in other respects, their imperfections of theory and practice can no more fairly be used as arguments against Socialism as now developing than the witch-burning practices of the Puritan fathers can be used against the existing churches of New England; for Socialism, in common with other institutions, has been subject to evolutionary processes.

Nor indeed, to go still further, would it avail much could it be shown that the various forms of Socialism and Communism now flourishing are full of imperfections, and most of them likely to come to naught. *It must be demonstrated that their fundamental ideals are wrong; otherwise they will assert and re-assert*

themselves world without end. What are these ideals? Not to cover too much ground, we will sketch our ideal of that highest form of Socialism—Christian Communism.

Two institutions exist at the foundation of modern civilized society—the Church and the Family—and for the most part are kept distinct from each other. Christian Communism aims to unite them—to make of the two an Enlarged Home. We find in these two institutions all the elements required in the most perfect forms of Communism. In the common home as idealized there exist love, confidence, common interest, mutual service and mutual support: these are all communistic elements, and only need extension to make the Enlarged Home or Community. In the Church there are the numbers, the controlling motives, the attracting elements, the unitary spirit, required in Communism, only lacking the intensifying elements found in the home circle. The mission of Christianity was to effect a marriage of the family and the church—to extend the family relation so that it should include the church; to give the church relations all the warmth of family love. When Christ's attention was directed to his family connections, he asserted the paramount claims of spiritual unity; when called to part from his disciples no words were ever uttered in the privacy of the family circle more tender and loving. After his ascension he actually organized an enlarged home that had the characteristics of the church and of the family combined.

We thus find in Christ's example and teachings our ideal of Christian Communism; and we are satisfied it is the ideal that exists in the imaginations of hundreds of thousands of good people all over the world. That ideal, we repeat, must be destroyed before Communism can be put down. It matters little how nearly existing Communities may approach this ideal in their practical life. Most of them, we frankly admit, are far enough from it: they are illustrations, on the one hand, of a strong church element, as in the case of the Rappites and Shakers, with the family element partly or wholly suppressed; or they are, on the other hand, illustrations in which the church element is weak and the family bond very strong, as in the case of the old Phalanxes and Coöperations generally. Illustrations of the combination of the two elements in due proportion—with both strong and active—are doubtless rare; but they must become more abundant as Christianity fully embodies itself in the world; for nothing can be clearer than that Christ undertook to substitute the brotherly love of heaven for connubial and family love. That is evident from many of his sayings; and then followed Paul with his exhortations about the family and about children, indicating that connubial love and parental love, and all the affections that cluster about the common family, are not to be suppressed nor ignored, but are to be cared for and harmonized with the superior relations demanded by the church. We expect there will be failure after failure in Communism until men learn how to carry out this idea—making of the family a church, and of the church a family. The monks and Essenes and Communistic ascetics have failed and will continue to fail, for the simple reason that they have given attention to only half the problem.

Instead of going wool-gathering among the old monks and other strange forms of society in writing their accounts of Socialism, why don't learned authors give a little attention to the common family? That is a much better illustration of true Communism than any monkish system that ever flourished. It is, in fact, the lowest and simplest form of Communism, and includes in itself the characteristic elements of the highest forms of Communism much more completely than many systems of Socialism. And what is needed, we insist, to multiply Communities of the right kind and on a large scale is not to hunt up some new principle that will enable people to suppress their natural instincts, but to simply expand what exists in the common family and in expanding it substitute for the family bond the New Testament principle of brotherly love. You have in the family all the advantages and disadvantages of Communism and all its essential principles. We have already called attention to the essentials of the common home; but to clinch our point we may be allowed to repeat. There must be

In the Common Family:	In the Enlarged Home:
A United Head or Government.	A United Head or Government.
Subordination.	Subordination.
Common Interest.	Common Interest.
Mutual Service and Aid.	Mutual Service and Aid.
Predominant Love among the Members.	Predominant Love among the Members.
Devotion to the Happiness of All.	Devotion to the Happiness of All.
Readiness to Sacrifice Personal Wishes to the Common Interest.	Readiness to Sacrifice Personal Wishes to the Common Interest.

The true issue, and one likely to be determined by experiment rather than discussion, is whether the small

family can be extended so as to become an Enlarged Family or Community—in other words, whether the Church and Family can be combined, to their mutual benefit.

THE MAGNETISM OF THE BIBLE.

A certain class of modern Spiritualists have assailed the Bible on the ground that its statements are not always accordant with the ascertained facts of geology and other sciences. This style of argument seems to us out of place among Spiritualists. They ought at least to be consistent and apply their own philosophy to the question of the authenticity and inspiration of the Bible, and not come down to the plane of the mere materialists and intellectualists. They might leave all the old issues and discuss the character of the Bible strictly on spiritual grounds; thus:

1. The Bible is now a *powerfully magnetic book*, whether it was originally inspired or not. This is a *fact*—if you please, a *scientific fact*—ascertained as thoroughly as other scientific facts, by regular induction from a vast amount of experience of those who have given the most attention to the Bible. This, too, is a fact which Spiritualists will understand and appreciate. The laws of their philosophy teach that communications, by hand-writing or otherwise, carry with them the magnetism of the writer, and sensibly affect, by spiritual impression, those who give attention to them. Under this law, Spiritualists have reason to believe, *without* experience, what we affirm *from* experience, that the Bible *is* magnetic—powerfully charged with *some* spirit, which acts upon its readers super-intellectually, with more or less effect, according to their impressibility and the amount of concentration and attention which they give to it. The *character* of these impressions we will not now consider.

2. As the presence of the magnetic influence in any communication, according to the law of spiritual philosophy, must of course be referred back to its author, so we refer the magnetic power of the Bible proximately to the writers of it: that is to say, we hold that the Bible comes to us charged with the magnetism of Moses and the Prophets, of Christ and the Apostles. This position, again, the Spiritualists can understand and appreciate. Their mission, as mediums of the "new procedure," is to demonstrate the immortality of those who have disappeared from earth. We assume, therefore, with their leave, that the original writers of the Bible are alive yet, and able to act upon this world quite as efficiently as the later emigrants to the invisible sphere, such as Calhoun and Channing.

With these premises, we maintain that the old question as to the authority of the Scriptures must give place to new issues. The mere fact of the inspiration of the Scriptures is out of debate, and the grand question now is, Are they inspired *by God*? And this again resolves itself into another question, *viz.*, Are Christ and the Apostles and Prophets, who, as the authors of the Bible, are its proximate magnetizers, inspired by God? This is a question which, with the present facilities of celestial exploration, may possibly be settled without much inferential rummaging in the caverns of archæology and geology.

BAYARD TAYLOR.

The death of Bayard Taylor has been followed by a vast amount of eulogistic writing on his character and literary career. Of his industry and intellectual ability there can be no doubt; he did enough to demonstrate these. That he had many superficially attractive elements of character is also evident; he won friends and popularity.

But there was another side to his character, example and influence, which has been overlooked by his eulogists, but which is far more important and deserving of attention than all his poetry and travels, or his fame among literary friends.

Bayard Taylor left a large crop of evil behind him, which unless recognized and judged by the people will live on and repropagate itself.

1. He made himself prominent in defending and commending the use of tobacco, which is perhaps the most incurable and soul-withering idolatry of the times.

2. He did much to introduce and popularize among his countrymen the habit of beer-drinking, and finally disgraced himself and the nation by his beer-drinking carousals at the outset of his career as Minister to Berlin.

3. Whatever influence he had as to religious life and belief was exercised in the behalf of Deism and infidelity, and not of Christianity. He even insulted his countrymen very rudely when they expressed to him their regret at his course in this respect.

4. He ridiculed and misrepresented Communism and American Socialists.

To these counts against him may be added that he demonstrated an essential coarseness of spiritual and moral character by grossly insulting the great company of his young countrywomen whom during his early career he had won as hero-worshippers, and who, on his marriage to a foreign bride, expressed to him by letter their love, regret and disappointment. Unwise and sentimental many of these friends and their letters no doubt were, but his reply paraded in the newspapers was almost brutal in its insolent unfriendliness, and drew forth the severe criticism of N. P. Willis, in the *Home Journal*.

As to his tendencies towards sensualism, some even of his friends and eulogists admit that his beer-drinking probably shortened his life; and that his early days of poverty and privation were balanced by self-indulgence and luxury in his later years.

In view of such facts as are here noted we think there are good grounds for regarding the selection of Bayard Taylor as a National Minister and representative a bad one. We feel bound to protest against setting him up as a model for young men, merely on account of his literary success and his partial *bonhomie*.

CORRESPONDENCE.

Boston, December, 1878.

The *SOCIALIST* seems very interesting to me, and I don't see how anybody can get along without it—especially a Socialist. I hope it will continue its good work, for I am confident it is doing a work that no other publication is, and one that particularly needs to be done at the present time. Some of the articles from the *Harbinger* seem to me (of course they would) most excellent, and I read them with as much interest as I did in the olden time, when they were first published.

C. H. C.

Northboro, Mass., Jan. 1, 1879.

EDITORS *AMERICAN SOCIALIST*:—About two years and a half ago your Mr. Hinds called upon me in the town of Harvard, where I was then living, and we walked over to the site of Mr. Alcott's Community, "Fruitlands." I recall many pleasant incidents of that visit, but I will mention one only. As we stood upon the hill surveying the old house and the beautiful landscape beyond, Mr. Hinds remarked that the land there "was not rich enough" for a Community. I remember that I inwardly rebelled at the idea that any land fit for cultivation at all was not rich enough for a Community to thrive on. Mr. Hinds had had experience in such matters, and I had had none, so I said nothing; but that remark has remained like a grain of sand in my mind's eye.

Whatever may be thought about land, I was led to ponder the application of the remark otherwise. I had been looking into the subject of Association as an interested inquirer, and as the Shakers in that neighborhood could "gather" almost any human material and make good use of some of it, I then entertained the opinion that Community life would bring order out of discord, and out of almost refuse land and materials create gardens and rear palaces; but I have come to the conclusion that as yet we are not rich enough for that sort of thing. We need a fund of material wealth that will be ample to sustain the losses incident to new methods, and yet leave a sufficiency for at least existence. We need moral wealth, intellectual wealth and spiritual wealth.

As regards experimental schools of Communism, I have thought of something like that suggested awhile ago by Mr. Anson Reid. Some months ago I submitted to the Oneida Community for criticism a plan of a school similar to the Reform Schools. I have not the answer at hand, but I think it was that the plan had no Socialistic features. It seems to me we have got to make a beginning from which Socialism may grow. That beginning, it seems to me, should be made with young people. If the school grows strong as the pupils grow older adults may gradually join, or the number of teachers may be increased. If such a school can be established on a basis that is likely to endure, it will command my earnest efforts.

Faithfully yours, CHARLES W. FELT.

VICK'S FLORAL GUIDE.—A copy of this work for the year 1879 is before us, and we will say to our readers that if they send *five cents* to James Vick, Rochester, N. Y., for it, they will be pleasantly disappointed. Of the many Guides and Seed and Plant Catalogues sent out by seedsmen, none which we have seen are more attractive or instructive than this. It is printed on fine

paper, with an ornamental cover, and has a beautiful colored plate which alone is worth the five cents charged for the book.

COMMUNITY ITEMS.

WALLINGFORD.

—Ice-boats on the lake.

—We sat up to see old '78 make his bow to young '79.

—The farmers are harvesting ice. It is nine inches thick.

—That veracious, evanescent and conglomerate being denoted by the pronoun "they," affirms that we, the Wallingford Community, have sold our entire possessions to a neighboring capitalist for \$40,000. Russian scandal; don't believe it.

—We are having our first experience with the telephone, and it is very fascinating. How much G. W. N. would have enjoyed such things! It completely abolishes space between the house and the factory, and is highly useful as well as amusing. At my desk in the factory office I can carry on a conversation with the folks in the parlor at the house almost in a whisper, and can hear the girls play on the harmonium. It saves a great amount of running between the house and factory, and then it seems as though it connected one a little with the spirit of discovery which is so rife in these "last days." By the way, an Adventist who called here the other day argued that the Second Coming and the destruction of Jerusalem were not coincident, or Christ would not have said to his disciples, "Pray ye that your *flight* be not in winter," etc. We called his attention to the fact that it was to be "*immediately after*" and when they had "seen the abomination of desolation standing in the holy place," and that during the awful carnage of the destruction the disciples would have as much and more reason to seek a quiet retreat as any one. He appeared to be a good-hearted man, and could repeat the Testament from one end to the other.

G.

ONEIDA.

—Inventory work is over.

—We have changed the meeting-hour to seven o'clock, in order that the older children may attend every night.

—Great drifts between the house and factory. The Midland engines are struggling along through the snow.

—The 3d of January was a bitter day. The thermometer stood at two degrees above zero, and a fierce wind blew the snow almost horizontally through the air. One of our members, who has lived in this region more than eighty years, says he does not remember a storm equal to the one of last week.

—Every housekeeper who wars against the encroachments of dirt is acquainted with the light, fuzzy rolls of dust which collect under beds, in entry-ways and every conceivable spot where they can find a lodging-place. Some of our philosophers fell to speculating the other day as to the materials of which this mysterious substance is composed, one holding the theory that the greater part of it came from the dissolution of woolen stockings, as he had often noticed on removing his at night that a cloud of dust arose when he shook them out. Others thought it must come mainly from the wearing of carpets; others still surmised that the steam-pipes were to blame for it, and some believed it to be the immemorial decay of everything. In order to arrive at a satisfactory solution of the question, the women saved the entire sweepings of the house for one day, putting the product of the various rooms in separate bundles. Specimens from these bundles were then mounted on glass and subjected to the microscope. We expected, of course, that the fuzz from carpeted rooms would be very different from that obtained from bare floors—that the fuzz from the parlor, for example, would be quite unlike that of the dining-room. We found, to our surprise, that the principal element in all these specimens—of which there were thirteen—was white woolen and cotton fiber. The sample from carpets contained, to be sure, a larger proportion of red, green and yellow threads, but there was no such diversity as might be supposed; white predominated, showing that most of this unaccountable fuzz which is commonly called house-dust is composed of infinitesimal, white, fibrous particles which are continually falling from personal clothing. The day's sweepings filled a peck measure. Now it has been said that every man must "eat his peck of dirt." Whether we are likely to perform our duty in that line still remains a question for proof; but we have now ascertained that the O. C.—so far as it is represented by its raiment—is collectively

dissolving into dust at the rate of a peck per day! O man! "Dust thou art and unto dust thou shalt return."

—The children have continued their study of Paul regularly every week for several months, deriving much benefit from the exercise. Last Sunday they took their final lesson, and the following sketch by J. H. N., which was amplified and simplified to their comprehension, may have an interest for older scholars:

"To fairly wind up the children's study of Paul, I want them to take a bird's-eye view of his mission, from his conversion till we lose sight of him in the last chapter of Acts.

"I hold that he was chosen for a special work, and that was to carry the standard of Christ to Rome.

"Rome was the seat of empire for the world. Christ undertook to conquer the world, and for that purpose formed a far-reaching plan to march on Rome, the citadel of the world. Paul was selected and trained for this expedition.

"This plan was obscurely intimated to Paul at his conversion (see Acts 9: 6-16) and many times afterward (see Acts 22: 17-21, and 23: 11); and as he gradually got ready for the execution of it it became a definite conception and purpose in his mind. (See Acts 19: 21.)

"But it is evident from Rom. 15: 24-28 that he connected other missions with his plan of going to Rome—missions which probably were never fulfilled—and that he had no idea of the way he was to be carried to Rome.

"As the matter turned out, instead of going there voluntarily he was sent there as a prisoner. It may be doubted whether he would ever have got away from his friends and the churches in Asia and Greece, if he had not provoked the Jews and got into a complication from which there was no escape except by appealing to Cæsar and going to Rome at the expense of the government. And when he got to Rome, there is reason to believe that he would have soon left there and gone on to Spain, if he had not been literally chained to his work. He called himself the 'prisoner of Jesus Christ,' and I am inclined to think he meant that Christ himself held him prisoner. He was literally chained to a soldier (see Acts 28: 16), who kept him 'two whole years' at his work preaching the kingdom of God. (See Acts 28: 30, 31.)

"Rome, the seat of universal empire, was to be taken, and Paul was placed there in a way to make sure of his taking it.

"He testifies that he had carried the standard of Christ even into the palace of the Cæsars. (See Phil. 1: 12-20.)

"There is every reason to believe that he got a victory for Christ at Rome which insured all the conquests that have come since, and will eventually make Christ the emperor of the world in the place of the Cæsars."

—Doubtless few in the present generation know the origin of the phrase "waking up the wrong passenger." Some of our folks who—back in the thirties—used to get about the country on "Clinton's big ditch," as the Erie Canal was then called, say that it became a by-word in those old days of canal-travel. For a number of years before the noisy locomotive sprung into being, upsetting all the slow-coach ideas of journeying, the "raging canawl" was the great center of attraction to the peregrinating public who took the route between Albany and Buffalo. In addition to the line-boats, which carried freight and furnished passage to many of the common people, there were packets, handsomely fitted up with cabins, berths and so on, for the use of the wealthy and those who went about seeking new sensations. By the way, the first packet which was launched on the canal, just after its completion in 1825, was run by the brother of our Mr. Perry. These boats were kept going night and day, and instead of the jaded hacks which are now too often seen on the tow-path, mettlesome steeds pranced along the monotonous shores at the rate of five miles per hour—a prodigious speed for those times. The destination of many persons was of course often reached in the small hours after midnight, and consequently there was a boat-functionary for calling up such passengers. Mistakes frequently occurred, in which the wrong man was shaken out of a particularly enjoyable nap, when he would make a general stir-up among the rest of the voyagers by the loud tones of wrath in which he denounced the offending factotum. Hence the slang phrase, "waking up the wrong passenger."

And now to show how the foregoing is related to this column of Community items, we hasten to remark that several of our members have been lately recalling many incidents in the early days of Perfectionism, and they remember that these packet-boats furnished a fruitful proselyting field to the most enterprising of those strange beings who were then known as New York Perfectionists. They used to get aboard at some station, watch their opportunity to make a speech, and after haranguing the passengers in that daring, soul-harrowing, blood-and-thunder style of eloquence peculiar to that class of orators, they would land and return by another boat, repeating the performance to a fresh audience. Once, when one of the most prominent members of this tribe was in a packet-cabin, where he had listened for several hours to the complaints of his fellow-travelers, who kept up a continual strain of

abuse of the dull scenery, the bad weather, their miserable accommodations and so on, he sprang to his feet, assumed a frenzied appearance, and began cursing and swearing and vituperating the cruelty of Providence in the most vehement terms. The passengers were all horrified at such blasphemy, and began to expostulate with the man for his wickedness. Finding that his ruse had succeeded, and that he had arrested the attention of every person in the cabin, he seized his opportunity to convert the whole crowd. Resuming his former rational aspect, and striking an attitude which drew all eyes upon him, he said, "Those were not my sentiments; I was but showing you the real meaning of your own talk all this afternoon." From that he proceeded to give one of the most brain-reeling, sublimated and high-pressure Perfectionist discourses which was ever delivered, producing a marked sensation among his hearers, and affecting many to tears. Another of these meteoric propagandists stepped aboard a packet, where he soon fell into conversation with an ordinary sinner. Said he, "The Lord pays my fare." "Indeed!" quoth the disbeliever in a contemptuous voice; "I'll see about that." So off he went and told the Captain, who was highly incensed at such temerity, and demanded of the confident Perfectionist if he had indeed made that assertion. "Yes sir, I did!" answered the man, in tingling tones and with an emphasis which made things fairly crackle. The words had scarcely passed his lips when another passenger—between whom and the Perfectionist there had been no previous arrangement—walked up to the Captain and paid the required fare.

WOMAN'S TOPICS.

Miss Waite, the daughter of our Chief-Justice, is said to have gone two hundred miles farther up the Nile than any other woman.

The author of "That Lass o' Lowrie's"—Mrs. Burnett—began to write when seven years of age, and "has been at it ever since," she says.

The charitable Masonic order of the "Eastern Star," composed chiefly of English women of rank, is to have Madame Christine Nilsson for its Grand Mistress.

"Better call her a woman," said Judge Neilson to a lawyer who was talking about a lady. "God made a woman, but a lady is only a modern fixture in a fine dress."

Thirty-five persons saved from drowning—that is the record of Mary Addy, who has received the Albert Medal and a complimentary letter from Lord Beaconsfield.

A sister of Senator Conkling—Mrs. Field of Jersey City—is one of three American ladies who have won reputations for their painting on screens and for wall decorations.

Anna Dickinson publishes a Card in the New York Sun to say, that she has not been at work for the past year on account of ill health; that she purposes, in answer to almost innumerable requests, to talk about the platform and the stage from the platform, and later in the season to do what she can from the stage in a new piece of her own writing, and in an engagement already made.

"One of the most remarkable things in human nature," says an exchange, "is the willingness of women to sacrifice a girl's life for the chance of saving the morals of a scape-grace man. If a pious mother can only marry her Beelzebub to some good, religious girl, the chance of his reformation is greatly increased. The girl is neither here nor there, when one considers the necessity for saving the dear Beelzebub."

We are apt to smile at enthusiastic people, and the smile is mingled with compassion. "He is so enthusiastic," we say apologetically of some friend, and we make the admission as if it implied a want of balance. But what would the world be without enthusiastic souls, or how would its great enterprises be sustained and accomplished? Enthusiasm is the lever by which most of us need to be lifted. The inertness of selfish or preoccupied or indolent souls can only be overcome by force. For enthusiasm is a gift with the faculty of seeing into futurity, and, overlooking the intermediate steps, the toil and effort of the work, beholds a glorious vision of the whole and is refreshed thereby, while the duller spirits are yet doubting and calculating. Some one has said, and said truly, that "he is old indeed who has outlived his enthusiasm." Well for us if we have kept ours, if we can still be enthusiastic over a fine poem, a noble deed, an exalted faith.—*Woman's Progress.*

The first and highest form of the State and of the Government and of the law is that in which there prevails most widely the ancient saying, that "Friends have all things in common." Whether there is now, or ever will be, this communion of women and children and of property, in which the private and individual is altogether banished from life, and things which are by nature private, such as eyes and ears and hands, have become common, and in some way see and

hear and act in common, and all men express praise and blame, and feel joy and sorrow, on the same occasions, and the laws unite the city to the utmost—whether all this is possible or not, I say that no man, acting upon any other principle, will ever constitute a state more exalted in virtue, or truer or better than this. Such a state, whether inhabited by gods or sons of gods, will make them blessed who dwell therein; and therefore to this we are to look for the pattern of the state, and to cling to this, and as far as possible, to seek for one which is like this.—*Plato, Laws.*

The Boston Herald, commenting on the story that Leo XIII. is engaged in drawing up a scheme of coöperation between all the European powers with a view to the repression of Socialistic tendencies, says: "Law and order are good, but the European idea of law and order, to sustain which Pope and Kings have combined before, is accompanied by a denial of the rights of the people. The American Republic is a Socialistic experiment in the eyes of Czar and Kaiser, and the religious freedom we enjoy would never be allowed by the church if it could help it."

According to a correspondent of the Utica Herald, the Speaker of the House has to keep a sort of hollow log to which he can retreat from the throng of struggling legislators before him. "An important place the Speaker's room is. Possibly not half of those familiar with the Capitol know where it is. Not the speaker's room down in the guide-books—a big, tile-floored, well-windowed reception-room just back of the chamber in which the House sits. That room is currently known as the Speaker's room, but the Speaker never sees any one there whom he wants to see. It is too open and accessible by half. The conferences which the Speaker has at which anything is done are not held in this marble-walled saloon. It is a little closet in a dark entry below the hall. It is hard by a private stair-case. The glazed door is screened by green baize. There is not the sign of name or note on the door, and it is one of the few doors unmarked in the Capitol. The corridor has no light, and on a cloudy day is dark. Once inside, you see a room partly covered by a carpet partly ragged. The window—there is only one—is screened in some cheap way. There is room for a straggling table, one lounge and three chairs. There is room for nothing else. If you know him, you have got in without a card. If you do not know him, you have not got in at all. And in such a room you find the third officer of the Government hard at work. It is significant of the publicity of public life, when it is unfenced by class rank, that it is only in some such coal-hole that he can get time to work. Unless he hides himself, so many people have a right to see him that his whole time runs to waste. It is in this little hole in the wall that three Speakers, Colfax, Blaine and Randall, have done the real work of legislation. Speaking guardedly, I fancy more of the business of governing is done in that room than in any other one room in Washington."

A Yankee riding on a railroad was disposed to astonish the other passengers with tough stories. At last he mentioned that one of his neighbors owned an immense dairy, and made a million pounds of butter and a million pounds of cheese yearly. The Yankee, perceiving that his veracity was in danger of being questioned, appealed to his friend and traveling companion: "True, isn't it, Mr. —? I speak of Deacon Brown." "Y-e-s," replied the friend; "that is, I know Deacon Brown, though I don't know as I ever heard precisely how many pounds of butter and cheese he makes a year; but I know he has twelve saw-mills that all go by buttermilk!"

Mr. Potter, the American Consul at Württemberg, Germany, gives a word of warning to his countrymen in respect to education. He thinks it is bad and useless to send our students to that country to be taught German; they could learn the language just as well at home, and not "imbibe a love of foreign customs which makes them restless under moral restraints and weakens their attachment to the laws and system of their native land, and thus, with rare exceptions, they become unfitted for nearly all the paths of practical, energetic life under the republican institutions of the United States."

RECEIVED.

MINNESOTA, THE EMPIRE STATE OF THE NEW NORTHWEST, the Commercial, Manufacturing and Geographical Center of the American Continent. By John W. Bond, St. Paul, Minn. H. M. Smyth & Co., Printers. 1878.

RELIGIO-PHILOSOPHICAL JOURNAL'S SERIES OF BIOGRAPHICAL SKETCHES OF PROMINENT SPIRITUALISTS. No 1. Chicago: Religio-Philosophical Publishing House. 1879. Pp. 61, 25 cts.

ARE RAILWAY CORPORATIONS BRIBING THE LEGISLATORS OF 1879 WITH FREE PASSES? By Hon. Josiah Deadhead, Member at Large from Delaware County.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. January No. National Railway Publication Company, Philadelphia. 1879.

THE ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS. 135 Engravings. Albany, N. Y.: Luther Tucker & Son. 1879. Price 30 cts.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY and HEALTH ALMANAC. 1879. Price 10 cts. S. R. Wells & Co., New York, Publishers.

ONE THING AND ANOTHER.

The Ameer is going up to Russia to tell the Czar all about it.

We've resumed, and it didn't make the windows rattle neither.

Poor Shere Ali! gone off to Russia with thirty lacs of rupees!

American goods are pushing into the Bahamas in place of English.

More than \$8,500,000 of four per cent. bonds were sold on Resumption day, \$12,000,000 one day since.

The total coinage of the United States amounted to \$25,226,278.50 last year.

New York City proposes to economize this year to the extent of about \$100,000.

You are not obliged to make such an awful gulf between New Year's day and the day after.

Meissonier's great picture of "The Cuirassiers" has just been sold to a Belgian amateur for 300,000 francs.

The British fleet under Admiral Hornby is still hanging about Constantinople. Has just returned to Ismid.

That Political Outrageous Committee has got off to New Orleans, to hear testimony as to frauds in Louisiana.

Bismarck may be devout and gentle, but only from two to four per cent. of the Berliners go to church Sundays.

There were 15,039 business failures in Great Britain and Ireland last year, or nearly 5,000 more than the year before.

That is right: arm your moral nature with a pitchfork and then prod your mind and body as if they were so many lazy oxen.

Berlin, Wisconsin, is the cranberry city of the West. It has two business concerns which sometimes pick and market 35,000 bushels of this fruit in a year.

Our patriots are shocked at Dean Stanley's proposal to erect some sort of memorial on the spot where Major André was buried, after his execution as a spy.

The proportion of land covered with forests throughout Europe is 29 per cent. Russia has 40 per cent.; France 17; Spain 7, and Great Britain only 4 per cent.

Odoardo Beccari, a well-known Italian traveler and naturalist, has discovered in the forests of Sumatra a new plant having a flower thirty-three inches in diameter.

The negroes who have gone to Liberia don't like "roast monkey" for Sunday dinners—they find it "mighty dry eating without any lard," and they want to come home.

It is well enough to watch the Russians, and see them push that railway on from Orenberg to Tashkend and then onward again in the direction of Samarcand and Cabul.

We still continue to sell American products for cash. The balance of trade in our favor last year was nearly \$350,000,000. How long can this go on and we call it prosperity?

Vanity Fair (London) says: "We are actually on our way back to the crinolines and hoops of other days." That may be, but we aren't a going to "hoop'er up" if we can help it.

Twenty thousand dollars taken at the gate at Gilmore's Garden—taken from a crowd of silly folk who wanted to see O'Leary and Campana work themselves along with their elbows.

The Internal Revenue Department under General Raum has been carrying on a systematic warfare against the illicit distillers of the South, and the result is shown in largely increased revenues from some of the troublesome districts.

Michigan and Connecticut are both rejoicing in bran-new State-Houses. The one in the latter State is a creditable work of art costing about \$2,000,000—and no one to grumble on the ground that it had cost more than he was told it would.

The banks suspended specie payments January 13, 1862. On that day paper money was at a discount of 3 per cent. On the 11th of July, 1864, it took 285 cents in paper to buy one dollar in gold. That was the darkest time for our national credit.

The Roman Catholics of Switzerland, having received permission from their Superiors to vote at the elections of Parish priests, have just exercised this privilege by electing their candidate at Saielegier, in the Bernese, by a vote of 446 to the old Catholic 25.

Those amosin Kangaroos of Australia are great pests to the stock men and farmers. In consequence of the damages done by those animals, a station was sold lately for £2,000 which not long ago brought £40,000. Turn out the wolves and let the dogs loose.

The contemplated reforms in Asia Minor, which the British are insisting on, are, according to Mr. Layard, the English Ambassador at Constantinople, prevented by some of the outside powers who are energetically fostering the Turkish jealousy of foreign interference.

The French color their canned peas with salts of copper. A bright steel needle thrust into any suspicious stuff and allowed to remain there awhile, will expose the fraud if

there is any copper present. It is mighty easy to test your tea or peas or pickles in this way.

The managers of the Lee Monument Association propose to carry around the hat on the 19th of January to get funds enough to complete their monument to Gen. Robert E. Lee, who fought in a bad cause and yet had more applause than most any other general, rebel or loyal.

Professor Goldwin Smith has set his heart on having cordial relations between the United States and Canada, and for this reason he don't want to have England set up any vice-regal nonsense and worship of Mumbo Jumbo over there in the land of fur caps and toboggans.

Calvin Fairbank, one of the old heroes of abolition, who spent seventeen years in the Kentucky State-Prison for helping slaves to their liberty, is now in destitute circumstances, and his friends are trying to buy a home for him. Wendell Phillips and Wm. Lloyd Garrison are in charge of the fund.

Measures are taking in Italy to improve the deadly malarious Campagna near Rome. The ancient aqueducts which once supplied that city with water now only serve to saturate that barren tract with moisture. The plan of improvement includes deep drainage and a system of irrigation to insure fertility.

The University of Vermont has opened a winter school for those Green mountain agriculturists who want to leave their cows a spell and become book farmers. The subjects treated are agricultural chemistry, botany, physics, entomology, stock-breeding, dairying, fruit-culture, road-making, farm accounts and bee-culture.

Dr. Elisha Harris, the State-Prison Agent for New York, says of his work of helping discharged convicts: "The three hundred manufacturers who have agreed to furnish employment, whenever they have vacancies, to ex-convicts sent to them by us, are of greater use and benefit than the largest bank account could ever be."

The United Kingdom of Great Britain and Ireland used 102,237,300 postal-cards last year. In England and Wales the letters amounted in number to 883,968,700, in Ireland to 74,248,200, and in Scotland to 99,515,300; and yet these last two countries contrive to be proud; the one of its blarney, and the other of its metaphysics.

Miss Juliet Corson and some of the indefatigable women of New York City have opened a cooking-school near Union Square, where they propose to teach the people how to cook the simplest and least expensive kinds of food cheaply and palatably. We dough nut see why that should not be done; every girl ought to know how to boil a potato so that it will be dry.

During the past year 7,348 vessels arrived at New York from foreign ports, an increase of 1,104 over the number in 1877. One-third of these were American vessels, and another third were British. The coasting trade of New York fell off in the same time; the arrivals from American ports being only 11,762 against 13,112 the year before. This falling off was mostly in the arrivals of Eastern schooners.

The new Ameer of Afghanistan has not come to any understanding with the English yet. Meantime the Afghans are skirmishing around in the neighborhood of the Khyber Pass. General Biddulph of the Quettah column advanced on the Ghorazin and Khojak Passes New Year's day, and now he is reported to have successfully passed the latter with his artillery and to be in the plain of Candahar. This city is his objective point.

The Rev. Dr. Cooke, President of the Claflin University for colored people of South Carolina, has had to rise and explain why he voted with the Democrats. He is a Republican, has never been intimidated, has watched Wade Hampton for two years, and has come to the conclusion that he is a "true friend of the colored man, and is doing vastly more for his elevation in this commonwealth than any Northern man could under bayonet rule."

Caleb Cushing—lawyer, politician, diplomatist, judge, book-writer and soldier—dead. Born in Salisbury, Essex County, Mass., Jan. 15, 1800; died at Newburyport, Jan. 2, 1879. Very able, very pushing, always getting into places that required talent and industry. An old-time public man with a little different conscience from what was developed among the abolitionists. Altogether a large figure in affairs, and one more wondered at than clung to.

The New York City Post-Office sold \$2,866,490 in postage stamps the last year; Philadelphia, \$995,881; Chicago, \$971,534; Boston, \$946,810; St. Louis, \$465,357; Cincinnati, \$417,629; San Francisco, \$405,754. It will be noticed that St. Louis bought only half as many stamps as Chicago, while she has a slightly larger population. It is to be hoped that this Western center of transcendentalism and metaphysics did not take a mean advantage and buy her stamps of the country post-masters.

The difficulty we have in civilizing the Indians is largely owing to what they think are our sinful, selfish ways of holding property. The Indian is a palaeozoic Communist so far as the land is concerned, believing in "primitive property," which makes the tribe the owner of the soil; and he very naturally hates every attempt to make him put up with severalty in land. It is this feeling which stirs up the tribes in

the Indian Territory to resist the attempts of the railway folks to get that reservation reorganized so as to make it a better opening for the scrambling, single-handed white man.

Richard Watson Gilder, one of our youngest singers, says in his new volume, "The Poet and His Master:"

"On the wild rose tree
Many buds there be,
Yet each sunny hour
Hath but one perfect flower.
"Thou who wouldst be wise
Open wide thine eyes,—
In each sunny hour
Pluck the one perfect flower!"

It is expected that England will soon take in a little more land joining her Indian empire—the districts of Chitral, Swat and Kunar. By the occupation of this tract of country an easy and direct road will be opened from the Punjab to Yarkand and Kashgar, presenting far fewer difficulties than that now followed by the Central Asia Trading Association, which now traverses high mountain ranges of Cashmere and Ladak, crosses the terrible Karakoram Pass at an altitude of nearly 19,000 feet, and then, crossing another range over 16,000 feet in height, descends to Yarkand, which is barely 4,000 feet above the level of the sea.

Mr. Vanderbilt is said to be cornering pictures at the rate of \$500,000 a year; but we shan't let that circumstance worry us; it isn't at all probable that the fit will continue after he gets his house furnished. Better let Vanderbilt buy pictures than have the painters discouraged. But how much more magnificent it would be in him to open a free picture gallery, and then enjoy his paintings with the folks who go to New York on his roads and make him rich. You would like to have the Government own the railroads and mines, say. Well, we would like to have it own the best pictures and hang them where we could all see them once in awhile.

Backward as Ireland is she has relatively fewer indictable offenses than England has. England's excess is largely made up of theft and similar crimes—crimes against women and property without violence, not malicious in character. On the other hand, offenses against life, assaults and riots are relatively much more numerous in the land of the shillalah. Simple riots are *fifty times* more numerous in Ireland than in England; an Irishman will assault a policeman eight times where an Englishman will once, and the proportion of general assaults, malicious offenses against property and offenses against life, is much larger—in the last case the excess is thirty per cent.—among the Celts than among the Saxons.

The State-House at Albany, New York, is likely to cost nearly as much as our National Capitol. It is now sufficiently advanced to attract the attention of art critics. William Hunt, an American artist, is engaged upon the internal decoration. On two broad spaces called "lunettes," in area fifteen by forty-five feet, he has painted with great breadth and simplicity two allegories of universal import. "On the north wall is the allegory of Armujd and Ahriman, the flight of evil before good, of Night before the Dawn. Night's charioteer on his ebon car is hurled along before the breaking day by three plunging, rearing steeds who subdue their haughty crests to the sway of the dumb guide, who by a touch compels them down to where the day is silent."

Resumption of specie payments by the United States Government began at the Sub-Treasury in New York, Jan. 2, that being the first business day in the year. Flags were run up everywhere, the guns boomed and the clerks at the Sub-Treasury got out their bags of "eagles" to be ready for the rush. An interesting day, but after all a very quiet one. The accounts at the end of business hours showed that \$132,000 in United States notes had been redeemed in gold, and that \$400,000 in gold had been paid in for greenbacks, leaving the Sub-Treasury with \$268,000 in gold more than it had in the morning. At the other points of disbursement in the country the Government met its obligations with greenbacks, or silver or gold checks on New York at the option of the creditor; no gold was paid out, not even for interest for bonds. After resumption no bank or association will be furnished with notes of a less denomination than \$5.00. This means a good deal more chinking of silver everywhere and a little more liveliness when the plate goes round in church. Now you know what resumption is.

The New York Historical Society lately held a memorial meeting in honor of the late William C. Bryant. The address was by George William Curtis. Referring to the poet's somewhat incomplete early education, the speaker said: "This was all the visible preparation for the writing of the first enduring poem in American literature—the work indeed from which all that literature distinctively dates; the poem which in all the after, riper fruitage of the poet's genius was never surpassed. The marvel of 'Thanatopsis' is the greater, because, although a singularly mature and precocious boy, there is no sign in Bryant's earlier verses, flowing and correct as they are, of original power." Of the poem itself Mr. Curtis writes: "It was the first adequate poetic voice of the solemn New England spirit, and in the grandeur of the hills, in the heroic Puritan tradition of sacrifice and endurance, in the daily life saddened by impious and awful theologic dogma, in the hard circumstances of the pioneer household, the contest with the wilderness, the grim legends of Indians and the war, have we not some outward clue to the strain of 'Thanatopsis,' the depthless and entrancing sadness, as if inexorable fate, that murmurs like the Autumn wind through the forest, in the melancholy cadences of this hymn to Death?" And all this revives the old question whether "Thanatopsis" is not after all a great deal more pagan than Christian.

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